THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

News from Europe

THE NEWS coming from Europe continues to be grave. It is doubtful if economic conditions are the cause of the seething disturbance that seems to be boiling under the surface. An easing of the economic stringency would undoubtedly ease some of the political tension, but enough would be left over to cause bitter disturbance for some time ahead. Europe is fighting for its civilisation as surely as it was in 1940, and it is fighting, as it assuredly was in 1940, in its inner life. Hitler could not have existed without spiritual disruption, a kind of terrible uneasiness about the roots of life and life's meaning. The real crusade for intelligent men in the modern world is one of spiritual enlightenment amidst all the abracadabra that is being shouted from the Right and Left, and added to by the helpless mystification of certain exponents of orthodox Christianity.

Britain's Part

Just as the fate of Europe in 1940 rested upon the action of the British people, so it is probable that in another way the same fate rests upon the same people in 1947-48. Britain at the moment has little enough economic aid to export to Europe, but she has much to export in the form of political stability. The municipal elections in France, and the recent municipal elections in Rome, show unmistakably the tendency in both these countries for extremes to gather on the Right and Left, or if not extremes, then opposing policies that find no real home in political democracy. Democracy can only really function when the people desire it to function. If the large Communist parties both in France and Italy decide to act on their theories and disrupt democracy, they can do so, or alternatively, by their very challenge, call into existence opposing forces willing to use the powers of political coercion. The very fact that political democracy is still operating in these countries is a tribute to its strength. But that strength is surely precariously balanced. Political stability in Britain will be a demonstration to Europe that democracy can successfully act in times of dire economic crisis and social conflict. Indeed, it will demonstrate that the surest kind of political stability is to be found in the nature of free institutions working freely. That is an idea that may well be as important for Europe's fate as anticipated material aid from America.

Political Maturity

This unobtrusive matter of political stability cuts nearer home than that. During the coming twelve months, at least, Britain will be fighting for her economic life. Just as during the war there were occasions when no major mistake could be made without threatening ultimate disaster, so now in the struggle to establish normal conditions in this country, a time has been reached when no major mistakes can be made. The whole intelligence of the country, and particularly of its rulers (and they do not belong to one party) must be concentrated upon doing the right thing. The right thing is not easy to do, least of all to discover; the intelligence of the country will be wrestling with an immense problem. But interwoven with this problem—which is largely economic—are all sorts of political considerations. The proposed reform of the House of Lords, for instance, is important or unimportant at the moment, according to its effect upon Britain's fight for life during the coming twelve months. All other considerations are irrelevant. The proposal should be judged according to its likely effect upon the need for every major decision to be a right one in the economic fight for life. Britain's survival depends not only upon her ability to export goods in the immediate time ahead, but upon the political maturity of her people.

Full Employment

It is well to face what is being attempted in this country. It has accepted the surely worthy policy of full employment. No other policy can reasonably be placed before a modern democracy. But full employment has its major difficulties (as even America is finding out through inflation); these difficulties impinge upon the subtle social responsibilities and incentives to labour of every citizen. Full employment implies that there must be more jobs for workers than workers for jobs. This is a tremendous revolution, the greatest in the industrial era. A few years ago a worker considered himself highly fortunate if he had a job that "provided bread for life". A pathetic commentary on the past. Now the guarantee of a job to every worker, *in a free democracy*, places a mighty responsibility upon the worker. He has to decide exactly the kind of response he is going to make to the guarantee. Through it he possesses a power not only in himself but through his trade union that he never possessed before. He can decide, up to a point, how much labour he shall give. It is not political action but economic power that decides that practically every building site in this country shall be idle on Saturday mornings. There is no occasion for praise or blame in this, but the worker has to decide how far he can go in the apportioning of his labour and leisure; any mistake in this will assuredly break the policy of full employment.

If, for instance, Britain fails to surmount her economic crisis, the result will be mass unemployment, and no amount of political manipulation will prevent that.

Conditions of Difficulty

At present this mighty experiment in full employment is being carried out in Britain under conditions that probably do not prevail anywhere else in the world. It is being carried out in a free democracy, that is, in a democracy where any group of citizens in the economic order can legally disrupt the order—if they choose—without any coercive Government action. It is being carried out at a time when there is no incentive to labour, for the mass of people, save a monotonous ration of food and a strictly limited supply of goods. In short, the experiment of full employment in Britain is made to depend upon the free social conscience of every individual. The very fact that the black market is rightly regarded as unsocial only emphasises one of the peculiar conditions of the experiment.

Whether it is to succeed or fail will be decided within the next twelve months. But whatever the result, it is surely a little awesome watching a people of forty millions on a little island, virtually a workshop, dependent upon turning other people's raw materials into goods, and *selling them again* in order to live—watching them struggle with the rights and wrongs of social existence in order to carve out a decent life

for each citizen. And nobody has been shot or put into prison; there has not been a solitary example of witch-hunting; political partisanship of the grosser sort is, on the whole, regarded as indecent or laughed out of court. It is difficult not to believe that the time will come when Britain will be Great Britain again; great in terms of the spirit and social accomplishment.

QUESTIONS OF RELIGION

SEARCH THE SCRIPTURES?

By G. Randall Jones, B.D.

OLIVER CROMWELL is reported to have said: "It is a good thing to belong to the Sect of the Seekers, but a better to belong to the Sect of the Finders." Is this distinction valid? Are we not assured that, in the end, the Seekers become Finders? Did not Jesus say: "Seek, and ye shall find"?

He did say that. Yet we know by experience that not all Seekers end up as Finders. Sometimes they fail because they conduct the search in the wrong quarter, or with the wrong apparatus. "I have searched everywhere with my microscope, and found no evidence of anything which could be called a soul"—that, or something like it, has been the testimony of some scientists. The fallacy there is obvious. Microscope and physicist's balance are types of apparatus suitable for making discoveries in the material world, but they have no immediate relevance in the realm of the spirit. "Seek and ye shall find" is an injunction based on the assumption that the search is conducted in the right quarter and with the appropriate apparatus.

What does that mean when translated into terms applicable to the search for spiritual truth? In what quarters shall we search, and what apparatus shall we use?

There are many quarters, but for my present purposes I mention only one—the Scriptures. By the Scriptures I mean the records handed down by wise and holy men of olden time, both inside and outside the Christian tradition. If we neglect these records, our search for spiritual truth may be needlessly protracted. As Goethe says: "The ignorant start questions which have been already answered thousands of years ago by the wise."

The Scriptures are a rich mine, full of treasure. There, if anywhere, the earnest Seeker stands a good chance of becoming a Finder, provided he uses the right apparatus.

What is the right apparatus with which to search the Scriptures? A knowledge of Greek and Hebrew, and (possibly) of Sanskrit and Arabic? Such knowledge may be an advantage, but it is most certainly not an essential. The one and only essential is an open mind—that is to say, a mind as free as possible from all prejudices and preconceived notions. Search the Scriptures with an open mind, and you will find treasure. Search them with a mind full of preconceived notions, and you will find all sorts of things which are not really there.

For an illustration of how the preconceived notion leads us to find things which are not there, I will not quote from the utterances of some obscure fundamentalist; instead, I turn to the writings of one who was a profound scholar and a courageous champion of the "broad" or "liberal" type of Anglican churchmanship. Here is an extract from one of Thomas Arnold's sermons. His text is Mark vi, 5, 6 ("And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief"). On that, Arnold says: "The text contains two remarkable instances, in a short space, of the manner in which the feelings and circumstances of men are ascribed to God in the Scriptures. It is said of Him who is Almighty, that He could there do no mighty work; it is said of Him to whom all things were known, that He marvelled because of their unbelief. It is very easy to see that these expressions are mere figures of speech; that Christ did not want the power to do miracles at Nazareth, but that there were some strong reasons for His not doing them, that it was, therefore, impossible for Him to work any; that He did not really marvel at their unbelief, but that it was so strange and unreasonable, that anyone except Him, to whom all hearts are open, might fairly have wondered at it." (T. Arnold, *Sermons*, vol. i., p. 75.)

In other words, according to Arnold, the text means the precise opposite of what it seems to mean. It says that Jesus marvelled, but, says Arnold, he did not really marvel. It says that Jesus could do no mighty work at Nazareth, but, says Arnold, this is a mere figure of speech.

I think that Arnold is mistaken. I think that the text means what it seems to mean; that it correctly represents Jesus as a human being fighting the battle of life with no resources at his command save those which you and I may have; and that Arnold, searching the Scriptures, has found something which is not really there. In other words, I think that he has read into the text certain preconceived notions. But, of course, it may be the other way round; it may be that I am the one who has read his preconceived notions into the text.

Even so, the main point which I am trying to make remains valid. My main point is that when searching the Scriptures we must use the right apparatus, and the right apparatus—if such a term may be permitted—is an open mind, a mind free from all prejudices and preconceived notions, a mind willing and eager to "sit down before Truth as a little child".

Someone has said that the greatest of all virtues is humility. More and more as the years pass by I am coming to feel that he was right. Before we can join the Sect of the Finders, we must be willing to enrol ourselves in the Sect of the Seekers, and the essential qualification for such enrolment is humility. The man who "knows all the answers" will never be a Finder, or even a Seeker, because he lacks humility.

Let no one suppose that I have quoted from Arnold in order to disparage him. On the contrary. He was a man of marked independence of mind and judgment. If, as I think, he slipped up in his interpretation of a text of Scripture, and read his preconceived notions into it, and found in it something which was not there, what then? Shall I throw stones at Arnold? Ought I not rather to consider the possibility that I, too, may be living in a glass-house?

What Arnold's sermon suggests to me is that the pathway from the Sect of the Seekers to the Sect of the Finders is a narrow one, and few be they that find it. It can be trodden only by those who have got rid of all prejudices and preconceived notions. To do this is very difficult—hence the multitude of the sects of Christendom. It was too difficult for Arnold, or so I think. And if it was too difficult for a man of his wide learning and high courage and outstanding independence of judgment, who am I to suppose that I may succeed where he failed?

Yet I must make the effort. Loyalty to Christ, as I understand it, constrains me to strive to put aside all preconceived notions, and to search for truth with an open mind. An open mind—not an empty mind. And therefore, if Alfred Loisy or anyone else has anything fresh to say, I will pray for the grace of humility; the grace that may enable me to "sit down before Truth as a little child". Thus, and thus only, can I hope to graduate from the Sect of the Seekers to the Sect of the Finders.

"THE BIRTH OF CHRISTIANITY"

By Jas. Shaw Brown

[*Mr. Shaw Brown wrote the following letter before the appearance of the second of Dr. Jacks's recent articles.*]

SIR,—A casual reader's impression of the New Testament in your issue of October 4 was interesting as a contrast between two ways of reading the Scriptures. The casual reader says he followed Dr. Jacks's advice and read the New Testament right through from cover to cover to find out what Christianity really is—a bewildering task for any layman and also for the majority of ministers. It was no doubt a pious hope, but no degree of piety will enable the casual reader to realise that there is a fringe of legend that surrounds the entire narrative of Holy Scripture, which is the constant problem of experts from the first page of the Bible to the last. We must read between the lines of the Gospel records, and this requires skill of no mean order. The casual reader is like a landsman going off in a tiny craft to explore the high seas without chart or compass, and a hazy notion of the place of the stars in the heavens above, and he will be lucky if he gets anywhere.

Dr. L. P. Jacks on the other hand, with his critical faculty sharpened as editor of the *Hibbert Journal*, reads the New Testament with the eyes of an expert and with a definite objective. He wishes to find out for himself, not what Chris-

tianity *is* but what Christianity *was*, and arrives at the conclusion that it could be put in a nutshell in the words of the Apostle Paul in Romans X, 9. "Confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead and you will be saved."

Something else, however, goes into that metaphorical nutshell, for example, the stories of the Empty Tomb, the resurrection of the body of Jesus and its ascension into heaven to sit at the right hand of the throne of God. The notion and belief of the early Christians that heaven was somewhere high above us in space was natural and true enough for them. They belonged to their own age, and their Gospel was in harmony with the picture of the universe which they shared with antiquity as a whole. But we cannot return to the Christianity of the first days. For us in the twentieth century, heaven and the eternal world of God is no more in space and time than God Himself is. God is spirit and they that worship Him must worship Him in spirit. Dr. Jowett, Master of Balliol College, Oxford, gives us a wise word that might help us in our dilemma. In his *Epistles of St. Paul* he says: It is the attempt to preserve or revive erroneous opinions in the present age, not their existence in former ages that is to be reprobated. What historical criticism has proved is that in the New Testament we have not got the pure Gospel handed down once for all to the saints. The fact is that there is not, never has been, and never will be, a pure Gospel if by a pure Gospel is meant a Gospel free from relativity—that is, free from the influence of time, place and environment. Dr. Jacks puts the problem in a better and more incisive way when in his short article on "The Birth of the Christian Religion" he says that the difference between our Christianity and that of the first believers is that our Christianity comes out of the New Testament, but with them it was the other way about. The New Testament came out of their Christianity. That means, of course, that the New Testament is a human book, subject to the qualifications and limitations of our poor humanity. The New Testament that came out of their Christianity gives us the Gospel according to the faith they had that Jesus was the Messiah of the Jews or the Lord of both Jew and Gentile, or the Logos of the Greeks, or the Apocalyptic King of later Judaism. And what the Gospel writers did, men have been doing ever since. They have given us a Christianity according to the ideals that swayed them, and the influences of the age in which they lived.

PASS ON PAMPHLETS

By Arthur Peacock

AN ARMY chaplain who is a Modernist was telling me recently something of his service experiences. The upholders of traditional religion, he discovered, had done their job so well that men who had no time for institutional religion persisted in saying that there was no alternative to it. It was their contention that liberal religion was just an attempt to "water down" the gospel stories in order to stop the drift from the churches. "Religion it might be," they argued, "but not Christianity."

"I felt then", said the Chaplain, "the urgent need for literature which would put the Liberal case simply and effectively. The evangelicals do their pamphlets so well. They can talk in language the ordinary fellows understand. We need something on the same lines."

This conversation came vividly to my mind as I was reading these six new pamphlets.* Primarily intended for Unitarians, they will be of service to all Liberal Religionists, no matter whether they call themselves Modernists, Theists, Universalists or Unitarians. Here we are given clear and concise statements concerning the liberal belief in God, Man, Jesus, the Bible, Liberal Christianity and the Church.

Those of the Unitarian household of faith who urged, when *A Free Religious Faith* appeared, that there was need for more popular presentation, will find their requirements ably met by the contributors to this series. It is under the general editorship of Dr. Stephens Spinks who is responsible, too, for the sixth pamphlet, dealing with "The Church". This I mention first because it is the work of the Editor, who deserves special praise for the competence displayed in producing pamphlets so very readable in content and attractive in appearance. It is my view, too, that while each of his colleagues has done a good pamphlet he succeeds particularly in arguing his case in simple terms that none will misunderstand.

As one whose apprenticeship in journalism was spent on *The Clarion*, made famous by Blatchford's pamphleteering, I do wish Dr. Spinks had used his editorial blue pencil on such a phrase as "the pastiche of religious experience", of which Mr. Burton is guilty. Such words do not belong to the pamphlet. The latter demands at all times simplicity of expression.

However, my considered view is that the pamphlets ought to prove of great service at this time. Those engaged in "missions to ourselves" will find within them much to deepen their understanding of Unitarianism; those engaged in "missions to the other fellow" will find the kind of literature in this series that is admirable for the newcomer.

W. Carter in his pamphlet "God" deals effectively with those who deny a belief in the Deity. He considers the alternatives to religion and subjects the theory of dialectic materialism to a searching analysis. It is opportune that he should do so at this moment when its advocates are exercising increasing influence upon the younger generation.

Very convincingly, he shows that while there are elements of truth in the arguments of both materialist and Christian, the religious vision is the sounder in its emphasis. It is good to find him emphasising what many people are apt to forget, as when he comments, "men are not mere hands". "All men have to eat and drink and require clothes to warm them and houses to shelter them. But a description of human nature does not consist in noting the highest common factor among men. What is most significant about men is the choices they make when they are free from the compulsion of these elementary necessities."

It is with "Man" that Frank Bullock deals in the second pamphlet. I suppose there was never a time when it was so difficult to convince men of the truth of the liberal religious attitude to man. In a world where so much cruelty, suffering and sorrow darkens men's lives, it is not easy to boldly declare "We believe in man". What Frank Bullock has to say is a useful corrective to the arguments of the Neo-Calvinists whose inability to see things in right perspective occasions their extravagant assertions.

He disclaims the argument that the Unitarian belief in man arises from an expression of self-sufficiency and complacency. "It should be clear", he writes, "that in our view of man there is implied the existence of some divine life and power which strives mightily within us to establish, sustain and develop the potentialities and possibilities of our deepest nature".

It is concerning the teaching about "Man" and about "Jesus" that there arises the wide gulf which separates Liberal Christianity from the traditional churches. A gulf which shows little sign of closing if the recent utterances of the Archbishops may be regarded as an indication of prevailing attitudes.

Because of this it is particularly pleasing that both Frank Bullock's pamphlet on "Man" and George Hale's "Jesus" do their job so effectively. It will be to the good if the pamphlets are read in their sequence, for the reader will the more easily grasp the essential witness of the Unitarian Faith.

It is obvious that there still persists considerable misunderstanding concerning the Unitarian belief in Jesus. Lately, when an Anglican friend heard I was delivering a course of sermons in a Unitarian Church he remarked "How can you do that? They are not Christians". The comment is typical and I have forwarded George Hale's pamphlet on to my questioner. An example others might well follow to those they know in similar condition of ignorance and uncertainty.

George Hale addresses himself to three vital questions. "Why do we stress the name of Jesus?" "Why do we believe in Jesus?" "Why do we maintain churches in his name?" They are questions discussion groups could admirably consider with this pamphlet as the basis of their work.

Mr. Burton comes next with a statement setting forth the essential points in Liberal Christianity and shows it is not a negative faith but one essentially positive and inspiring. Traditional churches, he argues, have buried Jesus under their

*UNITARIAN STATEMENTS. Editor: G. Stephens Spinks, M.A., Ph.D. (Threepence each.) 1. *We Believe in God*, W. J. Carter, M.A.; 2. *We Believe in Man*, Frank Bullock; 3. *We Believe in Jesus*, G. E. Hale, B.A.; 4. *We Believe in Liberal Christianity*, J. C. G. Burton, M.A.; 5. *We Believe in the Interpreted Bible*, L. A. Garrard, M.A., B.D.; 6. *We Believe in the Church*, G. Stephens Spinks, M.A., Ph.D.

hard dogmatism. "We must find Jesus for ourselves, as we must find God themselves."

I give warm welcome to Mr. Garrard's informative and instructive pamphlet on "The Interpreted Bible". Increasingly have I felt the need for a pamphlet on this theme. The Bible may be a best seller still but very few people grasp its true nature.

Not long ago I was asked why in churches where so much of the Christian tradition has been abandoned do we give pride of place to readings from the Bible? Mr. Garrard answers this and many similar questions. He shows how modern knowledge has made the Bible of deeper significance to us, and how its validity of appeal remains though our interpretation may differ from those who have gone before us.

Of Dr. Spinks' pamphlet, "The Church", I have written already. I refer to it again in order to call attention to his words about the purpose and significance of worship for I feel one of our major jobs at this time is to create among Liberal religionists a better sense of churchmanship.

It is said that members of the Communist Party are expected to spend half a crown each week on Party literature. Dr. Mortimer Rowe does not possess Mr. Harry Pollitt's disciplinary powers. We pride ourselves that we are brethren of the free spirit. An act of self-discipline, though, on the part of each INQUIRER reader causing him or her to buy a set of these pamphlets, and then to pass them on to others, would be a real service at this time.

The six ministers have done their job well. It is for us all to help gain the widest sale for these pamphlets so that errors and misunderstandings may be overcome and Liberal religion better understood by those within and without its folds.

FROM THE PAPERS OF A DISSENTING PARSON

I.—IN PRAISE OF SECRETARIES

AFTER one has enjoyed the benefits of a settled ministry, it is a strange experience visiting different churches each week, preaching and worshipping with men and women whom you do not know, and then when a renewed invitation comes a little later, returning and gradually becoming to know them better.

I felt it would take some time to get accustomed to the experience, but I must confess that not only have I come to love the life of a wandering preacher but I have come to admire intensely the many brave and loyal Christian people whom I have met, all striving faithfully to serve their local church life. In particular, I have a big place in my heart for those church officers whose sacrifice and service have kept open many a struggling church where no full-time minister is available.

Do we, I wonder, wholly appreciate the great service to the Church rendered by loyal members who, day after day, devote all their leisure time to its service? I feel all of us are apt to take too much for granted.

Just now there comes to my mind the case of Dora Paynter. She's one of the many hard-working, energetic and devoted church secretaries whom I have got to know and who has kept a congregation of the faithful together for two years during which time the pulpit has been vacant.

She lives a crowded life. From a district on the outskirts of the metropolis she makes her way daily to one of the Government departments housed in a Westminster back street.

Her work is hard and exacting. Sometimes it calls for long hours. Dora Paynter says very little about it. No one has ever heard her complain. No matter when you meet her she has always a cheery smile and time to talk to you.

Her job for the church means she has minutes to keep, circulars to despatch, pulpit to fill, speakers for the various church societies to arrange, correspondence to cope with, committee meetings to attend, the monthly news-letter to edit.

All this she does, and you can rely upon her always being in her place punctually. And what is more, there's always a sermon in her handbag just in case a visiting minister does not turn up at the last minute.

Once, I regret to say, I arrived a little later than usual. There was only four minutes to go before eleven o'clock. When I came into the vestry Dora was opening her handbag. I suggested we ought to hear her sermon.

"It can wait", she said. And there came then upon her face that delightful smile we know so well, a smile which told of the deep joy and happiness she has found in the service of others.

"LOOKING ROUND"

Mostly at Unitarian Affairs

AN IMPORTANT broadcast of great interest to Unitarians will take place on the B.B.C. on Tuesday, November 18, at 10.15 p.m. It will be a debate between Dr. John Baker, the eminent Oxford scientist, who will be debating as a Unitarian, and Dr. Sherwood Taylor, an historian of science, who will be debating as a Catholic. The subject of the debate will be "Miracles". The debate is one of a series to be given on Tuesday evenings, on "Belief and Unbelief", between various debaters.

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The appointment of the Rev. H. H. Cheetham, at present minister of Stand Chapel, to be the organising secretary of the new Religious Education and Youth Department (as announced in the report of the G.A. Council meeting in this issue) of the General Assembly, will give general pleasure throughout the movement. The post will be closely integrated with the work of the Assembly, and Mr. Cheetham will be an Assistant Secretary of the G.A. THE INQUIRER will publish further details about this interesting and excellent appointment next week.

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A new edition of the late W. G. Tarrant's, *The Story and Significance of the Unitarian Movement*, is now out, edited and brought up to date by his daughter, Dr. Dorothy Tarrant. A review will appear later in THE INQUIRER.

This new edition makes additionally interesting the following note I take from *The Free Protestant*, the journal of the Unitarian Church of South Africa.

"In 1911 the Rev. W. G. Tarrant, then one of our foremost Ministers in England and subsequently Editor of THE INQUIRER, came to South Africa on a missionary visit. Mr. Tarrant was a poet at heart and no fewer than eleven hymns from his pen appear in our Hymn-book. The first service was held on a Sunday afternoon in the City Hall, which was three-quarters filled. Lectures were also given at Sea Point and Wynberg. I went with Mr. Tarrant to all his lectures. . . . He had a wonderfully sweet smile and humorous eyes. I can still remember with what amusement he showed me, while we were travelling to a meeting in Wynberg, a circular letter issued, if I remember rightly, by the Cape Peninsula Evangelical Church Council. It contained a warning to the 'faithful' to 'beware of wolves in sheep's clothing, stalking (stalking if you please) through the land, ready to devour whomsoever they could find', referring to the Rev. W. G. Tarrant and his mission, and those associated with him. A more harmless 'wolf' than Mr. Tarrant I've never met. I also remember that at question time at a meeting in the Wynberg Town Hall, someone got up to ask whether the lecturer could tell him so and so about Heaven and Hell. Mr. Tarrant slowly got up from his chair, looking slightly embarrassed, and then with his friendly smile answered that he had never been to Heaven nor Hell, so really could not say. Then, after a slight pause, he added, 'And as far as I know, no one else has been and returned to tell us about it', and sat down. There was a ripple of laughter through the hall, and the discomfited inquirer also sat down and asked no more questions."

"INQUIRER."

CORRESPONDENCE

"COUNT ME OUT"

SIR,—A correspondent, in a letter published in THE INQUIRER recently, said that the pacifist attitude to the Indian, Nazi and any other horrors was epitomized in the phrase: "Count me out".

I doubt whether other pacifists, or indeed your correspondent himself, if he considered the full implication of the words, would subscribe to them as a true reflection of the pacifist philosophy, but it seems to me, and seemed to some other ministers with whom I was talking this week, that the self-satisfied and selfish attitude which the words "count me out" imply, is responsible for most of the problems which we are trying to solve.

If we adopt "count me out" as our motto we are giving allegiance to something which denies purpose to life itself.—Yours,

Gloucester. *Brian L. Golland.*

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NEWS REVIEW

THE GENERAL ASSEMBLY COUNCIL

AT THE invitation of the Liverpool District Association, and by the courtesy of the Ullet Road congregation, the October Council Meeting was held in the Ullet Road Church premises on the afternoon of the 24th, and members were entertained to tea and offered overnight hospitality through the kindness of members of the various churches. In the evening there followed the Welcome and Recognition Service, reported elsewhere in this issue.

The attendance covered a large proportion of the membership of the Council, and the President, Rev. Lawrence Redfern, perchance because he was on his own ground, controlled the meeting with a double portion of his customary efficiency and good humour. His tabloid report of the numerous recent Presidential visits, graced with characteristically witty comment, was received with appreciation. A resolution of the Lancashire and Cheshire Provincial Assembly concerning religious broadcasting, held over since July for lack of time, was first discussed, and was remitted to the General Purposes Committee for practical consideration before the next council meeting.

Reports from the various departmental committees were passed under review, including the first substantial batch of grants from the Appeal Fund for long-deferred renovations, etc., made by the Church Aid Committee. The Chairman of the Service Committee, Rev. G. J. G. Grieve, reported verbally, and approval was given for the expenditure of about £30 for the purpose of sending, if possible, useful foodstuffs in bulk to the German Unitarians in Pastor Walbaum's congregations.

In presenting the financial report, the Hon. Treasurer, Mr. Ronald P. Jones, drew special attention to the very high total cost of only four main items in annual expenditure—Council and Committee travelling expenses, the Annual Meetings, the printing of the Year Book, and the Annual Report. These four absorb nearly half the annual income of the Assembly.

Applause greeted the Hon. Treasurer of the Appeal Fund when he announced that a new round figure had just been reached that day—£83,000. The Appeal Committee asked for and obtained a postponement of the closing date to Easter, 1948, for reasons which he gave; with a fresh and final strenuous effort throughout our congregations the remaining £17,000 can surely be raised or pledged by that time!

Next came the most important item on the agenda—the appointment of an organising secretary of the new Religious Education and Youth Department. The Selection Committee's nomination—Rev. H. H. Cheetham—was announced, and was unanimously accepted by the Council. With the close integration of the Sunday School Association and the General Assembly, Mr. Cheetham will be an Assistant Secretary of the General Assembly. A message of sympathy with the Rev. Bertram Lister in his continued illness was approved.

The Council adopted a recommendation of the Finance Committee that the Assembly should clear the travelling expenses of lay pastors taking a modified course of training at the Unitarian College—an expenditure which, it was agreed, the College should not be expected to meet.

Cardiff.—The Diamond Jubilee Anniversary Services of West Grove Church were held on Sunday, October 19. The Rev. J. Coram Davies, former minister, conducted the evening service which drew the best congregation for many years. Another former minister, the Rev. Tyssul Davies, undertook Mr. Davies's service at Lewin's Mead. The lesson was read by the Rev. Helen Phillips, who entered the ministry from West Grove. The climax of the service was the unveiling of a memorial to Robert Taylor Hutchinson, "Revered benefactor and secretary of the church for many years". The unveiling was performed with great dignity and finely chosen words by Mr. Charles Edwards, friend and treasurer with Mr. Hutchinson, of the church.

GENERAL ASSEMBLY SERVICE AT LIVERPOOL

Recognition and Welcome of Nine Ministers

SEVERAL features of interest distinguished the Annual Service of Recognition and Welcome into the Ministry, conducted by the General Assembly at Ullet Road Church, Liverpool, on the evening of Friday, October 24.

The beauty of the church interior, the work of the organist and choirmaster, Dr. J. E. Wallace, the singing by a highly-trained surpliced choir, and the felicitous words of welcome addressed to each new minister by the General Assembly President, the Rev. Lawrence Redfern, who is also the minister of Ullet Road Church, combined to provide a service of outstanding beauty, the result of devotional feeling and faultless organisation.

The Rev. L. A. Garrard, M.A., B.D., led the prayers and read the Scripture lesson, and the Rev. Raymond Holt, M.A., B.Litt., preached the sermon. The new ministers welcomed into the Fellowship of the Church were introduced by the Rev. Dr. Mortimer Rowe, as follows:—

Rev. A. B. Downing, M.A. (Croydon); Rev. B. L. Golland, M.A. (Gloucester); Rev. F. T. McQuoid, B.A. (Ballyclare); Rev. T. E. Nuttall (Astley); Rev. Dudley Richards, M.A., B.D. (Bradford); Rev. Laurie Toseland, Senr. (Liverpool, Hamilton Road); Rev. W. J. Wharton, B.A. (Greyabbey); Rev. H. D. Wiard, B.A. (Bath); Rev. E. John Alun Williams, B.A. (Maidstone).

In the course of a sermon, addressed primarily to the nine new ministers, but heard also by a large and representative congregation, the Rev. Principal Raymond Holt, M.A., B.Litt., said that everything at the present time seemed against them and their work, with two exceptions. One was the desperate need of the world for the sense of their high calling as ministers of the gospel, and the general feeling of insecurity and unhappiness. Some were trying to turn back to the religion of authority, and some to anti-religious dogma. Such a condition of things could never endure. Sooner or later men would be forced to go deeper, to abandon attempts to live on the surface. Something in the world's history had broken. The world needed the message they had to give, and that should keep them steady in days of depression. If they asked, but what can we do in face of the situation, he would reply they could keep their faith. If that failed, all was lost, but, to have kept their faith alive was to accomplish something worthy of their high calling.

UNITARIAN COLLEGE, MANCHESTER: OPENING OF THE SESSION, 1947-48, AND ANNUAL MEETING OF SUBSCRIBERS

OCTOBER 14 marked the beginning of a new Session at the Unitarian College, Manchester; it also marked the beginning of a new arrangement whereby the formal Opening Proceedings are followed on the same day by the Annual Meeting of Subscribers. This procedure has been adopted in the hope of a larger attendance at the Annual Meeting than has been customary over very many years at the meetings held in December at the centre of the city. The hope was fulfilled though not quite to the extent desired and it is still desirable to see more subscribers at the Annual Meeting.

In the absence of the retiring President, Dr. Mellone, Major J. H. Bounds, M.C., occupied the chair and he was supported on the platform by the Principal (Rev. R. V. Holt), the Rev. L. A. Garrard (Tutor in New Testament), Mr. A. H. Hardman (Treasurer), Dr. J. K. Wood (Lay Secretary) and the Rev. F. Kenworthy (Tutor and Clerical Secretary). In his announcement, the Principal said that in the new Session the College would have nine full time students and seven part time students for the Unitarian Ministry; there would also be four external students resident in the College. It was encouraging that the number of students should be so well maintained, and it was hoped to continue the excellent academic results of the previous session. The opening address followed and was given by the Rev. L. A. Garrard on "Christian Realism and Greek Idealism". In his address, the title of which was taken from a little-known book by the erstwhile French Catholic Modernist, Laberthonnière, the speaker said that events were so moving that the time had come when those who believe in a faith that can justify itself at the bar of reason and that thrusts the responsibility that is rightly his upon the shoulders of the individual should be in every way prepared to seize their chance and save men from falling in their reaction into Nihilism and despair. In an erudite address, too closely packed to summarise here, Mr. Garrard pointed out the various lines along which the Liberal counter-attack could be made—a Liberalism which, because it is pledged to reason, cannot tie itself to any one philosophical method, but is ready to learn from all schools of thought—even its opponents—and which will not take too narrow a view of rational argument, knowing that the poet as well as the philosopher has his way of expressing the truth.

Up to the point where the new President was elected, the chair at the Annual Meeting, which followed tea, was taken by Mr. Willis Paterson, Chairman of Committee. After the adoption of Report and Accounts, Mr. Paterson expressed the feelings of the whole meeting when he referred to the pleasure it gave him to move the election as President of Major J. H. Bounds, M.C. Major Bounds was an old student of the College, and though his career as a theological student was cut short by the first World War, and he had found his life's work to lie elsewhere than the ministry, he had remained a most loyal supporter and friend of the college, and in the past the college owed much to his generosity. It would be an honour and encouragement to have him as President. Upon his election,

Major Bounds said that while he accepted office with some diffidence, he would during his year, or years, of office, do all in his power to serve the college. Resolutions appointing committees and officers, etc., were adopted and during the meeting it was mentioned by the Principal that the college would celebrate its centenary in 1954 and a £10,000 Appeal to mark the event was already being considered. The college could look forward to an active future, but the funds were urgently needed to enable the work to be carried out as efficiently as the responsibilities of the college demanded.

A UNITED SERVICE

CHURCHES of the Bury Group—Ainsworth, Bury, Chesham, Heywood, Rochdale and Stand—held a United Service at Blackwater Street, Rochdale, on Sunday evening, October 19. A congregation which crammed the church to capacity and a massed choir of 70 voices made the occasion one of great spiritual uplift and encouragement to all the churches. The service was impressively conducted by the President of the General Assembly, the Rev. L. Redfern, the lessons being read by Messrs. I. Mason (Ainsworth) and J. H. Shaw (Heywood). After the service a social hour was held at the school when Mr. Redfern spoke to the gathering and conveyed the greetings of the General Assembly. Solos and choral items brought the evening to a close, and the Rochdale Fellowship was thanked for its hospitality by the Rev. J. W. Maw. *E. D. D.*

THE WOMEN'S LEAGUE AND U.Y.P.L. MEET

A MOST successful Rally, organised by the Birmingham District Women's League, took place on October 16. About 150 members met at Waverley Road Church to welcome the Central Committee. The Rev. Barbara Thomas, of Cheltenham, conducted the opening service and gave an inspiring address. She pointed out that there have been many crucial phases in the history of mankind and said that the difficulties and problems of our times are a challenge and a call to action.

After an excellent tea a meeting was held, presided over by Mrs. Nightingale, the National President. Miss M. Stevenson, the National Secretary, in a forceful speech, urged League members to set a high moral standard in their own lives, particularly with reference to the insidious activities of the black market. Miss M. K. Garry, of Warwick, who represented the International Union of Liberal Christian Women at the I.A.R.F. Conference at Berne, gave a vivid account of the meetings there. She spoke of the eagerness with which the Swiss women welcomed contact with liberal religious women of other countries.

At the close of the meeting Miss Stevenson introduced the Central Committee individually, and caused much amusement by her apt descriptions and humorous comments.

The Central Committee Meeting took place on October 17, in the vestry of the Church of the Messiah. Members of the Birmingham District Committee were invited to attend, and were thus able to gain insight into the general working of the League.

An interesting feature was the presence of Miss Molly Furness at all the meetings. Miss Furness attended as representative of the U.Y.P.L. She brought greetings from her own organisation and asked the Central Committee to consider ways in which the two Leagues could co-operate. An animated discussion ensued and several useful suggestions were made.

The London District Provincial Assembly.—The Quarterly Meeting was held on Saturday, October 18, when an encouraging attendance listened with keen appreciation to the Rev. Karl Vit, of the Czechoslovak church. He outlined in brief his plea for international ministers of religion. If States had their plenipotentiaries why should not the churches likewise. One of the arresting features to the English eye was his gown, bearing upon its breast, in prominent red, the symbol of the Chalice.

In thanking him, the President, the Rev. George Grieve, spoke warm messages of greeting to the Czechoslovak church, inviting him to visit the Children's Home, near Prague, for which the Unitarian Service Committee were largely responsible. Having in mind the work also done by the American Unitarian Church in Czechoslovakia it appears as if friendly exchanges betwixt the two peoples would be easy and profitable.

The President congratulated Miss Wrigley, who was resigning the secretaryship of the L.D.P.A., after conscientious service that few could equal and none surpass, as it was now public knowledge that she was Mayor Elect of Walthamstow. Mr. Grieve commented upon the fact that she had already announced that one of her chief concerns would be the old folks, emphasising that social service was definitely in the Unitarian tradition. Miss Butcher, of Croydon, will take over the duties of secretary.

The President Elect of the General Assembly, Professor Stratton, then addressed the meeting on "The Wider Outlook". His thoughtful speech was listened to with keen appreciation. In the course of business the meeting accepted the new constitution. The District Minister briefly reported on the work of the Province, the chief item of happy news being that the Brighton church would shortly welcome a number of new members. Guildford was attempting a new approach to the public and Unitarian services would be held at Watford, due to the enthusiasm of a member of the Unitarian Fellowship.

North Midland District Women's League.—The Autumn Rally was held at High Pavement, Nottingham, on Saturday, October 11, when there was an attendance of 59, representing eight branches.

An impressive and inspiring service was held in the chapel, conducted by the Rev. C. Gordon Bolam, B.A., B.D., some members of the choir leading the singing and rendering the two-part setting to "The Lord is My Shepherd".

After tea Mrs. A. Johnstone, of Lincoln, presided at the Business Meeting and in welcoming all present, gave a special welcome to the Rev. M. Constance Harris, who has recently settled at Derby.

A letter was read from Mrs. Faulks, of Loughborough, which had been received only the previous day by Air Mail from America where she has been visiting and speaking at many branches of the Women's Alliance.

It was with great regret that we had to bid farewell to Mrs. Gordon Davies, of Hinckley, who will shortly be leaving for Bolton, and who will be so much missed at our meetings.

We were pleased to welcome to our meeting Miss Griffiths, national president of the Lay Preachers' Union, who brought greetings from the Hampstead Branch and also told us something of her work for THE INQUIRER.

The Silver Jubilee celebration took place in the Memorial Hall on Tuesday, October 7, when 54 past and present members assembled. The proceedings commenced with an inspiring service conducted by the minister, the Rev. C. Gordon Bolam, prior to which the members were welcomed by the president, Mrs. B. W. Whiteley. Tea followed at 4.15 p.m. Messages of greeting and apology were read from many old friends, including a very welcome one from the Rev. Simon Jones, during whose ministry the League was formed.

Manchester, Dob Lane.—On Saturday, October 11, a Service of Introduction was held for Mr. W. Hill Wareing, newly appointed Lay Pastor. There was a large gathering. The Rev. C. A. Piper, Platt Chapel, conducted the service and gave the charge to the congregation. The charge to the pastor was given by the Rev. E. E. Wrigley, of Dean Row and Styal. Both addresses were much appreciated, containing much helpful advice and earnest exhortation.

Mrs. A. Bailey gave a welcome to Mr. Wareing on behalf of the congregation of Dob Lane Chapel. Mr. Watterson, gave a welcome on behalf of the M.O.A.

In replying Mr. Wareing stated that he had been called to minister at Dob Lane as so many others had in their day been called throughout the lay history of the cause at Failsworth. Like them, he took upon himself the office and duties of minister and looked forward to a successful and eventful future as a new chapter in the chapel's history was begun.

Wolverhampton: All Souls.—A real revival is being experienced at Wolverhampton. On October 4 the largest congregation seen in the church for nearly forty years was present, there were less than a score of empty seats out of nearly 200. The church had been tastefully decorated with harvest gifts, and the special attraction was the presence of a choir nearly 30 strong, formerly attached to a Wesleyan church in the town which has been closed for several years. It was the first time since the closure that the choir had sung together. Offertories for the Harvest and a Sale of Fruit, etc., the following night in the schools totalled £17, a record. On Saturday, October 11, a Sale of Work in the schools realised over £80, required for renovation of the organ and the installation of an electrical blower. The Sale was opened by the Mayor of Wolverhampton, the chair being taken by J. B. Willans, President of the Midland Christian Union, who was paying his first visit to the church.

ARTHUR HILL HARDMAN (1880–1947)

IN THE sudden passing of Arthur H. Hardman, Unitarianism in Bolton, and indeed throughout the county of Lancashire, has suffered a severe loss. He had entered a Bolton nursing home on Friday, October 17, to undergo an operation, but death came from a heart attack on the following Monday. It was true to his character that on the morning of the day he entered the nursing home, he should have been at work in the offices of the Bolton Guild of Help, and only three days earlier should have been present at the Annual Meeting of the Unitarian College. It is over 50 years ago since, at the age of 16, Mr. Hardman was appointed to his first voluntary office, that of assistant secretary at Bank Street Sunday School, Bolton. From that time onwards he gave unremitting service to Bank Street School and Chapel; from assistant secretary he became secretary, teacher and superintendent in the school; for over 20 years he was treasurer of the weekly envelope offertory scheme for the chapel (an exacting labour) and ex-officio a member of committee; for many years he was also secretary to the Bank Street trustees. These tasks he fulfilled with the highest efficiency. But his interests were by no means confined to the chapel with which his connection was life-long. He was treasurer for the building fund of Halliwell Road Free Church, Bank Street's daughter church and it was typical of him that after retirement from business he should take on the responsible offices of treasurer to the Bolton Guild of Help Charity Scheme, to the Unitarian College, Manchester, to the North and East Lancashire Unitarian Mission and chairman of the Trustees of Walmsley Unitarian Chapel. He was known to many, as more and more, in recent years, he became to the present writer, as a true friend, as a man of high integrity, as one who gave of an exceptional ability to a wide community of religious and philanthropic interests. He was a convinced Unitarian and widely read in history and literature. If, at times, he did not suffer fools gladly; if, on occasion, he was direct in speech and uncompromising in manner, it was because he set for himself and maintained an austere level of principle, and because he expected from others what he exacted unsparingly from himself. Devotion to the cause that he served was the motive power of his life and work; by that test he judged others, by that test he was willing himself to be judged. Those who knew him will remember him as one who triumphantly passed the test. *F.K.*

ARTHUR HARDMAN was the embodiment of the religion he so devotedly practised. He was tolerant, kind, widely read, and under

an assumed hard-headed exterior carried the softest of kind hearts. He cared for everything that the cultivated spirit could care for, and he brought it all into living contact with daily life. He belonged to a group of Bank Street men—many happily still with us—who made the religion of Bank Street shine as an accomplishment of open-minded certainty in touch with everything that matters.

He has joined what he would probably call "the Choir invisible", leaving behind him many grateful hearts for having known him; and leaving behind him also a tradition of life that will surely pierce far into the future. *E. G. L.*

CALENDAR

SUNDAY, NOVEMBER 2nd

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, Supply.
ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Rev. R. V. HOLT.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ALTRINGHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
BATH, Trim St. Chapel, Unitarian, 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. MAGNUS RATTER.
BILLINGSHURST, Free Chr. Ch., South St., 11.15, Mr. W. T. WILKINS.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Mr. A. FITZPATRICK.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. E. T. PEARCE.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, Rev. Dr. D. MEYER KLUEGEL.
BLACKBURN, Unitarian Ch., St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. R. W. DAVIDSON.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, Mr. IRWIN HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRADFORD, Broadway Av., 2.45 and 6.30, Rev. DUDLEY PHILLIPS.
BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. C. DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. H. EASTON.
BURNLEY, Unitarian Ch., Trafalgar St., 6, ——.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. HAROLD GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 Rev. H. STEWART CARTER, 6, Rev. LAWRENCE REDFERN.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PUTIN.
CARLISLE, Un. Ch., Lowe St., 2.30, Junior Ch., 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Ch., Hammond Hill, 6.30, Mr. C. H. COLE.
CHELTENHAM, Bayshill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
COBH, Prince's St., 11.30 and (occ.) 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Supply.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Supply.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CRIPPLEGATE, Un. Ch., Hemming St., 11 and 6.30, Rev. FRANCIS TIBBY.
CROYDON, Free Christian Ch., Dennett Hall, Dennett Rd., 11, Rev. A. B. DOWNING, 6.30, Dr. LILOIE.
DEAN ROW, 10.45, SYDA, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Mr. J. REECE WALKER.
DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAMUEL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITEHOUSE.
EDINBURGH, St. Mark's Ch., Castle Terrace, 11 and 6.30, Rev. W. TAYLOR.
EVESHAM, Oat St. Chapel, 11 and 6.30, Rev. W. PERSELEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FISHER.
GREENHOUGH, Unitarian Ch., Trinity St., 6, Rev. W. R. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHASE.
GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. ALEXANDER REID.
GLASGOW, St. Vincent St., Unitarian Ch., 11, Rev. ALEXANDER REID.
GLOSSOP, Hamilton St., 10.45 and 6.30, Rev. H. G. WOODWARD.
GLOUCESTER, Barton St. Ch., 6.30, Rev. R. L. GRILLETT.
GOSLINGS, Meadow Chapel, 6.30, Rev. G. MARIE BRIERS.
GUILDFORD, Ward St. Ch., 11.15, Rev. F. HANKINSON.
HALE CHURCH, Hale Barns, 10.45 and 6.30, Rev. E. A. LEE.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PERRETT.
HASLEMERE, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HEATON.
HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. G. DAVIES.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. T. J. JONES.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
HULL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. W. BROADBENT.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6, Service at Cambridge.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Ch., 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Rev. E. BASIL SHORT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. D. P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LAURIE TOSELAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. S. SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6, Rev. A. J. LONG.
LONDON, Brixton, Services at 5 Killieser Av., S.W.2, 6.30, Rev. E. G. LEE.
LONDON, Essex Ch., Notting Hill Gate, 11 and 3.30, Rev. JOHN BALLANTYNE, 6.30, Miss M. GRIFFITHS.
LONDON, Forest Gate, Upton Lane, 6.15, Mr. F. LEWIS.
LONDON, Golders Green Hoop Lane, 11 and 6.30, Dr. STEPHENS SPINKS.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. JOHN HINKINS.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
LONDON, Lewisham, Unitarian Church, High St., 11, Rev. JOHN HINKINS.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. T. L. JONES.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Ch., 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. J. C. G. BURTON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. WALTER LONG, 6.30, Dr. DOROTHY TARRANT. Reunion Services.
LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, Nov. 2, Rev. A. J. MARTIN.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. MAGNUS RATTER.
LONDON, Woolwich, Service temporarily suspended.
LOUGHBOROUGH, Victoria St., 6.30, Mr. H. ARNOLD.
LYTHAM ST. ANNES (ANSDELL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LEMMER SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. ALUN WILLIAMS.
MANCHESTER, Un. Ch., Chapel Lane, Blackley, 6.30, ——.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. HILL WARING.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill St. Free Ch., Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply.
MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PEPPER.
MANCHESTER Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. CHEETHAM.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. J. GILL.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MORECAMBE, see LANCASTER.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WARMINGTON.
NANTWICH, Old Chapel, 6, Rev. GRACE MEREDITH.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, ——.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. G. R. BUCKLEY.
NEWTON ABBOT, Alfington St., 6.30, Rev. C. G. TOMS.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Ch., 11, Rev. LEONARD MARTIN.

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NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. Gordon Bolam.
OLDHAM, Lord St. Ch., 10.45 and 6.30, Rev. Kenneth Sherratt.
OXFORD, Manchester College Chapel, 11, Rev. H. J. McLachlan.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. Jones.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Albert Smith.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. Kerley.
POOLE, Unitarian Church, Hill St., 11 and 6.30, Rev. F. Mendord.
PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. Sturgess.
PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. W. Haworth.
RAWTENSTALL, Unitarian Ch., Bank St., 2.45 and 6, Mr. Ernest Pegg.
RINGWOOD, Hants., The Meeting House, 11 and 3rd Sundays, 11, Dr. J. C. Flower. Other Sundays, 6.30.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. D. Davies.
ROTHERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. C. Bartlett.
SALE, Ashtonon Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. Kendall.
SHEFFIELD, Unity Ch., Crookmoor Rd., 11 and 6.30, Rev. J. A. Kennedy.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. Tindall.
SHEFFIELD (Arbourthorne), 6.30, Mr. T. H. Morris.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. Stanley Whitby.
SHEPTON MALLET, High St., Unitarian, 11 and 6.30, Rev. A. H. Lewis.
SIDMOUTH, Old Meeting, High St., 11 and 6.30, Rev. Helen Phillips.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, ——.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Church, 6.30, Mr. J. Wilson.
SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. Morris.
STALYBRIDGE, Unitarian Ch., Canal St., 10.30, Mr. J. W. Whitfield, 6.30, Miss M. W. Thorneley.
STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. John Kirby.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. Martin.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Supply.
SWANSEA, Unitarian Church, High St., 11 and 6.30, Rev. Basil Viney; 11, Free Christian Meeting House, Pentrod, Rev. Stephen Jones. Christian Meeting House, Pentrod, Rev. Basil Viney.
SWINDON, Swindon Hall Rd., 10.45 and 6.30, Rev. J. Henry Smith.
TAUNTON, Mary St. Church, 11 and 6.15, Rev. L. Ormerod.
TAVISTOCK, The Abbey Chapel, 6.30, Supply.
TEWKESBURY, Old Meeting House, Ashford Rd., 6.30, Rev. Walter Walsh.
TORQUAY, Unitarian Church, 10.45 and 6, Rev. Maurice Jourdain.
TORQUAY, Unity Ch., of Higher Terrace, 6.30, Supply.
TROWBRIDGE, Conigre Unitarian Church, 3 and 6, Rev. A. P. O. Thomas.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. Ernest W. Hill.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. R. Tobitt.
WARWICK, High St., Ch., 6.30, Mr. C. Holmes.

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BIRTH

GALLOWAY.—On October 18, at Oxford, to Mary (née Odgers) wife of Lt.-Col. Arnold C. Galloway, C.I.E., O.B.E., a son (Christopher William).

MARRIAGES

BROADBENT-PILSBURY.—On October 15, 1947, at Dean Row Unitarian Church, Wilmslow, by the father of the bridegroom, Stanley Howard Broadbent, son of the Rev. and Mrs. W. Broadbent, of The Manse, Framlingham, Suffolk, to Maud, daughter of Mr. and Mrs. James Pilsbury, of Dunottar, Poynton Park, Poynton, Cheshire.

DOREEN-GREEN.—On October 25, 1947, at Newington Green Unitarian Church, London, by the Rev. A. R. Downing, Kenneth, son of Mr. and Mrs. Dorken, of Leigh-on-Sea, Essex, to Margaret, eldest daughter of Rev. and Mrs. E. G. Green.

DEATHS

HARDMAN.—On October 20, 1947, Arthur H. Hardman, in his 68th year, beloved husband of Margery Hardman, 95 Castle Street, Bolton. Cremated at Rochdale, on October 23, following service at Bank Street Chapel.

MALE.—On October 16, 1947, suddenly, at 14 Gordon Road, Bath, Harry Male, J.P., beloved husband of Hetty.

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WOODHALL SPA, Mill Lane, 2.30, Rev. Chas. Shearsby.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. Wheeler.

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AUSTRALIA

ADELAIDE, Un. Christian Ch., Wakefield St., 11 and 7, Rev. Allen Brown.
MELBOURNE, Un. Ch., Collins Street, C.2, 11 and 7.30, Rev. Wm. Butterley and Rev. V. James. Monthly at 4 p.m.
PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. Fitzhardinge. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. Colin Gibson.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. Angus Cameron.
TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. Jenness.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, ——.

NEW ZEALAND

AUCKLAND, Unitarian Ch., Ponsonby Rd., 11 and 7, Mr. K. Thomas.
WELLINGTON, Unitarian Free Ch., Tankell's Buildings, 220 Lambton Quay, 7, ——.

SOUTH AFRICA

CAPETOWN, Hout St., 11 and 7, Rev. D. S. Lamborne.

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